

coherence, unity, and solidarity of a genetic group is a very striking fact. It seems to conceal a play of mystic forces. It is, in fact, no more mysterious than the run of dice. The propositions about it would all become, in the last analysis, identical propositions; e.g. it is most probable that we shall meet with the thing which is present in the greatest number; or, it is most probable that the most probable thing will happen. In the middle of the nineteenth century, when attention was first called to the solidarity and internal correlations of groups, especially if they were large and genetic, it was believed that occult and far-reaching laws had been discovered. That opinion has long been abandoned. If there are four dice in a box, each having from one to six dots on its faces, the chance of throwing four sixes is just the same as that of throwing four ones. The mean of the sums of the dots which may fall uppermost is fourteen, which can be produced by one hundred and forty-six throws. Suppose that the components of social value are four, — intellectual, moral, physical, economic, — represented by the four dice, and that the degrees are represented by the dots. We should get four sixes once in twelve hundred and ninety-six throws. Of the one hundred and forty-six throws which give the mean fourteen, seventy-two show one six up. That might be a Hercules fit only for a dime museum. Seventy-eight of the combinations are inharmonious, but have one strong element.¹ In societal matters it is by no means indifferent whether the equal sums of societal value are made up of very unequal, or of harmonious, components. So in a group of a million persons the chance of a great genius, who

would stand
alone towards X is just the same as that of an
utter idiot who
would stand alone towards j , and the reason why
the number
at the mode is so great is that the societal value is
the sum of
components, of which many sums may be equal,
although the
components are very unequal. Two strata at
equal distances
above and below O are equal in number, so far as
their useful
powers and resistances go, but education
introduces a new com-
ponent which destroys their equality and forces a
redistribution

¹ Ammon, *Gesellschaftsordnung*, 49.